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The
Monastery of St. Werburgh.



THE
Monastery
OF
Saint Werburgh:
A POEM,
WITH
ILLUSTRATIVE NOTES.

Let my due feet never fail
To walk the studious cloisters pale,
And love the high embowed roof,
With antic pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.

MILTON'S IL PENSERO SO.

M D C C C X X I I .

MANCHESTER:

Printed by Henry Smith, St. Ann's-Square.

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The
Monastery of St. Werburgh.



I.

Lo ! WHERE triumphant o'er the wreck of years
The time-worn FABRICK lifts its awful form :
Scath'd with the blast its sculptur'd front appears,
Yet frowns defiance on the impetuous storm.
What Pow'rs—to more than giant bulk ally'd,
Thy firm-compacted mass conspir'd to raise !
Then bade thee stand secure to latest days,
Wonder of after times,—of CESTRIA's sires the
pride.

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II.

Avail not now to make their Founder known
Those walls—with hieroglyphic marks imprest,
That speak some record in each mouldering stone,
To awake conjecture in the pensive breast.
For ah! what Artist in thy form aspires
To exist immortal in the rolls of Fame ;
What mystic moral was the Sculptor's aim ;
Lost in oblivious maze—in vain the Muse inquires.

III.

So vain is Pride—so faithless to her trust
Fame's boastful clarion—that with bold emprise
Would eternize the Monarch's sleeping dust,
Or give to Ambition's hopes what TIME denies :
He envies Genius too his well-earn'd praise,
By Truth consign'd to Memory's brazen page ;
Cancels the scroll with all-corroding age,
And prompts the faithless gloss, that Fiction's hand
betrays.

IV.

While thus around thy batter'd precincts dwell
Oblivion's shades, and hovering damps impure,
How shall my Muse the invidious charm dispel,
Or trace the MONASTERY's bounds obscure.
Yet—venerable Mansion ! long the seat
Of Superstition gaunt, and harrowing Fear !
I—solitary—love to linger here,—
And in thy cloister'd haunts indulge the calm retreat.

V.

Oft through thy spacious aisles I love to stray,
Where Heaven's translucent splendours stream no
more
Through rainbow-tinted panes ;—with bright display
Though blaz'd each crystall'd arch in days of yore;
Or seek thy Choir—the graver's art to trace
In carvings richly wrought, or sculptur'd shrines ;
Or secret Hall of conclave—that combines
With Symmetry's chaste form each lighter gothicke
grace.

VI.

AND—as on dangerous enterprise intent,
Oft from these cheerful scenes my steps I bend,
To explore the time-clos'd Crypt's obscure descent,
Or mark where Ruins scarce their fall suspend;
And less enamour'd of the effulgence bright,
That gilds the aspiring Temple's visto'd walls,—
To tread on fragments where the reptile crawls,
And spy what age conceals,—forego the garish light.

VII.

Midst cheerless days—in this sequester'd cell
Where never pierc'd the mist-dispelling beam,
Some ANCHORET perchance, his beads would tell,
Or musing, contemplate the taper's gleam.
I mark his pallid form,—his frenzied air ;
Fell discontent sits brooding on his brow :
He starts ! in solitude to curse the vow
That tore him from his kind,—and doom'd him to
despair.

VIII.

Lost to the dearest charities of life,
Some VESTAL wasted here her blooming years ;
Sigh'd o'er the names of mother and of wife,
And pour'd in secret unavailing tears :
Absorb'd—a clay-cold form—in silent woe,
She sits unconscious,—till the vesper bell
Wafts on her startled ear its solemn knell,
And wakes her perjur'd lips to ill-dissembled show.

IX.

Yet shuddering Fancy starts, as here she strays
Near humid Vaults, impervious to the view,
Where labyrinthine tracks, and devious ways
Confirm the tale,—and speak Tradition true ;
That hence,—conductive to the distant Fane,
Winds the lone passage,—intricate and drear,
Dark—subterranean haunt ! where haggard Fear
Conceals from days remote his undiscover'd reign.

X.

Here—many a postern in the dim recess,
Still yawns suspicious on the aching sight ;—
While sinuous gulphs above—the foot repress,
And wind to depths profound their downward
flight :
Nor—Stranger ! trust the air-suspended stone,
Nor brave the steep,—by fond inquiry led,—
Lest ruin'd heaps betray thy incautious tread,
And hurl thee headlong down to mysteries unknown.

XI.

Yet—once perchance, through those recluse abodes,
Sequester'd Melancholy lov'd to stray :
Infuriate Treason—that in secret broods ;
Or Avarice—that shuns the hated day :
There Guilt—that seeks in darkest shade to hide
His baleful head ;—there secret Lust retir'd :
Or Murder—with mistaken haste inspir'd,
In vain the asylum sought, by Conscience still deny'd.

XII.

For Innocence—no devious covert needs :
Whilst ill-Intent affects the shades of night,
She gives to public view her brighter deeds,
And gains new lustre from the cheerful light.
To wayward Men a living Precept given,
Her fair example with instruction teems ;
Till emulous, they hail its useful beams,
And bless the friendly ray, that guides their feet to
heaven.

XIII.

THUS—sang a youthful MINSTREL :—when the Pile
No longer echoed to the Vesper song,
And pealing Organ ;—but each desart aisle
Rang to his startling footsteps, lone and long.
Now Twilight dimly glimmering hastens to pour
Athwart the western Arch his chequer'd ray ;
Yet still—the unwary Boy prolongs his stay,
As bound by potent spell of legendary lore.

XIV.

What! sleeps he now?—or school'd in tales of old,—
Chivalric scenes of terror and surprize,
Enthusiast strange! do wildering fancies mould
His soul to frenzy, and delude his eyes?
Certes—some Sylph of more than mortal grace—
Nor less than angel's bright, her beauties beam,—
Arrests his view,—in deep, extatic dream:
'Tis She—WERBURGHA fair—the Genius of the
place.

XV.

“ RANGE Thou Conjecture's labyrinth no more;
My favour to thy view”—she said, serene,
“ Recals the fleeting pageant,—as of yore
It pass'd successive o'er this changeful scene.
Who trod this holy ground from age to age,
Since WULPHERE's pious zeal the Fane design'd,
Stupendous effort of his princely mind,
Mark now;—and let the sight thy wondering
thoughts engage.”

XVI.

THE angelic Vision spoke ;—and for a time
Varied the Mansion to his prospect lay ;
Haunted it seem'd with Guests of other clime,
That stranger were than Fancy can portray !
Yet—for seclusion form'd, the tranquil dome
With many a hallowed sign its use confess'd,
By SAXON MAIDS—a sister-train, possess'd :—
The virgin-Saint they hail,—and hail their ancient
home.

XVII.

Each in her hand a flickering taper bore,
That shed faint lustre through the dim abode :
Sable, their robes descending swept the floor ;
A snowy veil adown each bosom flow'd.
“ Blest Guide !” the youth exclaim'd “ oh ! deign
to say
Who that bright Pair, conspicuous in the throng ?”—
“ Milburg and Mildred lov'd—of Woden sprung,”
Indulgent she replied—“ my kindred vestals they.”

XVIII.

“ BUT lo ! they vanish :—turn thy curious gaze
On yon succeeding Group, whose aspect sage,
And habit strange, beseeming ancient days,
Denote them PASTORS of another age.
Less from the world apart ;—less strict their vow ;—
Observe the tonsure on each head imprest,
The beard prolix ; the candid, flowing vest,
And hence their manly sex,—and priestly order
know.

XIX.

“ Mark now a CHIEF immortal in renown :
What other hand that ponderous sword can wield ? ”
His brow encircled with a princely crown !
A gaunt Wolf threatens on his painted shield !
See at his call the ascetick train appear :
Vacant (for so he will’d) the ample dome
They fill ;—and wide through this our vestal home
Extend their ORDER’s sway : and con their RULE
austere.

XX.

“ Earl HUGO!—thou (said she) hast heard that name,
To Cestria’s sons in distant ages known :
For none more favour’d with the Norman came
To win by conquest sea-girt Britain’s throne.
Nor mean the guerdon that his toils repaid :
CESTRIA’s wide plains ! to hold by martial might,
As the proud Donor by imperial right
His regal state maintain’d, and Britain’s sceptre
sway’d.

XXI.

“ His strong hold once, that tow’r-flank’d Citadel
Conspicuous yet, mid old CAER-LEGION’s walls :
There he his state upheld, as legends tell,
With war-provided bands, in trophied halls ;
And thence at will, his hardy vassals led
To drench with carnage dire the subject plain,—
Oft—as rapacious—o’er his fair domain,
Cambria her countless tribes from distant mountains
spread.

XXII.

“ In happier times his haunt that fairy-ground
Where—pristine lustre beaming—DEVA strays,
And now, an ample Mansion turret-crown’d,
Rivals the grandeur of primeval days.
Bright emblems there by Herald’s skill design’d,
Of ROLLO’s kindred line, the eschutcheon grace,
And Neustrian sires record—a martial race,
With Albion’s gentlest dames in nuptial union join’d.

XXIII.

“ See ! to these gates what subject Lords attend
Their Prince—so near to Royalty allied !
Hark ! paeans fill the Dome—and organs lend
Their powers,—to hail the pageantry of pride.
Reverse the scene—ah ! whither art thou fled
Vain dream of Greatness?—Lo ! with cares opprest,
Weak, old, dejected,—here he asks for rest,—
His home the narrow cell ; the pallet cold his bed.

XXIV.

“ See of his state the Chieftain disarray’d ;
Eas’d of its golden weight he bends his brow :
Shorn are the honours of his hoary head :
His lips pronounce the irrevocable vow.
Thy weeds—O BENEDICT ! his limbs invest :
His tottering step a pilgrim’s staff sustains :—
Pleas’d, by the grant of lands and rich demesnes,
From Guilt’s tormenting sting to free his troubled
breast.

XXV.

“ BUT what these shadows of the illustrious dead,
Whose gorgeous state bespeaks their high degree ?”
“ These Cestria’s EARLS, that in succession tread
Our courts, with prayer and choral minstrelsy :
ABBOTS, whose fronts the mitred honours grace,
Whose hands the crozier ;—wont erewhile to hold
With Cestria’s princely Chief and Barons bold
High conference,—and assert hereditary place.”

XXVI.

THUS—to her favour'd Minstrel's wondering gaze
Visions long past his sainted Guide recals,
And all the Minster's earliest pomp displays,
Its vaulted roofs, long aisles, and sculptur'd walls.
Now, from the Nave and Transept—towering high—
Leads to the REFECTORY's distant site,—
Or PRIOR's devious home, or ABBOT's,—bright
With rafters gilt, and sheen of solemn blazonry.

XXVII.

Nor deigns she not to tell, how once his state
The Abbey's mitred Ruler here maintain'd ;
What trains his hall,—what menials fill'd his gate ;
And at his board profuse what splendour reign'd :
And how those portals—hospitably wide—
Receiv'd each nobler stranger ;—nor repell'd
The abject and the poor :—for sacred held,
Each Pilgrim's simpler claims a ready dole supplied.

XXVIII.

And—how the Prior grave and courteous Guest
The social hour till evening dirge prolong;—
Then part in peace, and seek the haunts of rest;
And early wake, to join the Matin song.
For lo!—e'er Darkness take her drowsy flight,
Some hand hath trimm'd yon taper's smothering
flame,
That through the DORMITORY's length its gleam
Threw feeble, glimmering faint, with scarce distin-
guish'd light.

XXIX.

Each Cenobite erewhile his pallet there
In silent muse possess'd, or sleep profound:—
But hark! a Bell athwart the misty air
Pours on the ear of Night its wonted sound.
No toilet him expects,—since girt his loins
In slumber,—nor abandon'd e'er his vest:
With downcast eye, and footstep half supprest,
Gliding through charnell'd ways, the choral band he
joins.

XXX.

For who—that on thy legend bends to pore
 Sage **BENEDICT!** and holy discipline—
 Kens not these nightly orisons?—nay more,
 Prime, Third, Sixth, None, and Vespers, and
 Compline.

“ Seven times the sceptred Prophet wont to raise
 Through night’s dark watches, and the cheerful
 day,
 His voice to God :—as He—my children, Ye
 Seven times shall pour the prayer, or chaunt the
 hymn of praise.

XXXI.

“ And Thou that would’st our holy warfare wage,
 And win o’er self and sin the palm divine,
 Know first—to teach is **Wisdom’s** province sage,
 To hear in silence—and obey—is thine.
 To Thee—my Son—a father’s counsels given
 Shall prove as Jacob’s ladder; whilom trod
 By Angels—fleest messengers of God,—
 Who taught the Patriarch’s gaze bright intercourse
 with heaven.

XXXII.

“ FEAR God : be this Humility’s first law.—
Let strong subjection curb thy recreant will.—
For God’s love thy superiours hold in awe.—
Resign’d and patient, learn to suffer ill.—
From sage Confessor’s ear, no secret guile
Of thought or act let faithless accents hide.—
Degraded and abas’d, thy penance bide
In meekness.—Deem thyself the vilest of the vile.

XXXIII.

“ Honour thy RULE ; by this thy conduct square.—
Speak seldom,—yet if question’d, mild reply.—
The lightsome thought, the wanton laugh beware.—
Season thy words with gentlest gravity.—
With eyes that court the ground, but thoughts above ;
Sitting or standing, if thou work or pray,
In choir and convent, garden, field, or way,
Let every varied act thy meek demeanour prove.”

XXXIV.

"AND—was it thus"—the admiring youth replied,
"Each blest RECLUSE who bade the world adieu,
Victim no more of Envy, Ire, and Pride,—
Could calmly pay to God allegiance true!
Pow'rful though counsels are to sway the mind
To Virtue;—sweet the thoughts of doing well;
Yet Nature's froward children will rebel,
Their judgment prone to good,—their flesh to ill
inclin'd."

XXXV.

His bright Conductress smil'd: "Seest thou" said she,
"Yon MONK perverse, whose bosom's turbid flame
Lists to no soothing words of courtesy,
Nor grace can humble him, nor penance shame.
Yields he? 'tis but in semblance;—mark the scorn
Through hypocritic mask that lights his eye:—
Some fiend accrues'd impels his soul awry,
And bursts his labouring breast, by jarring passions
torn.

XXXVI.

“ But will the wretch unmov’d, with hunger pine,
A mark of scorn to every Brother’s view ;
Nor crouch beneath the smarting discipline ?
Then Heaven’s own thunders shall his soul subdue.
Behold him prostrate on the sacred floor
Day after day—forlorn, unheeded, lie,
Till Pity can no more the boon deny :—
“ Enough :—thy pardon seal’d—depart, and sin no
more.”

XXXVII.

WITH meditative gaze, the Minstrel view’d
Each passing scene ; and question’d much his
mind ;—
Fulfils Man Heaven’s behests in solitude,
More dear to God, as more he shuns his kind ?
Not so the SAVIOUR deem’d !—In every place
Where Man resorted, there his presence found
Its happiest sphere ; diffusing widely round
Example’s brightest light, and Virtue’s loveliest grace.

XXXVIII.

More had he said :—but now his startled eye
Beholds new sights :—Processions, Pilgrimages,
Mix'd shows of “ Holy Mummeries,”—antic Joy,
And rabble-Rout ;—and Interludes and Stages.
Strange sounds his ear assail of wild commotion,
As though by eddying storms of Limbo tost,
In the “ Fool’s Paradise ” his thoughts were lost ;—
And more his Fancy dreams of Riot than Devotion.

XXXIX.

But soon, a FORM MAJESTIC sprang to view
Of frowning mien ;—a diadem he wore :—
“ Depart ” he sternly said, “ licentious crew,
And dare profane these hallow’d walls no more.”
Instant a Seraph, rob’d in purest light,
Shot like a falling star, athwart the shade :—
”Twas heavenly TRUTH !—she came, resplendent
Maid,
To dissipate the gloom of intellectual night.

XL.

“BLEST be the dawn of this auspicious day,”
The Virgin cried :—“Delusion ! cease thy reign :
Error ! no longer cloud the mental ray :
Fell Bigotry ! resign thy torch and chain.
Here—let Religion—more serenely bright
From mists emerging—with full splendour shine ;
And Learning haste to build her favourite shrine.”
The Vision spake,—and straight evanish’d from his
sight.

NOTES

TO

The Monastery of St. Werburgh.



N O T E S.

NOTE I.—STANZA 1.

Scath'd with the blast its sculptur'd front appears.

More than thirty years have elapsed, since the Author first sketched the rude outline of the POEM which after various corrections and additions is now submitted to the Public. The venerable CATHEDRAL of CHESTER which constitutes a comparatively limited portion of the ancient MONASTIC BUILDINGS—by the assaults of time and weather on peculiarly perishable materials, has long been deprived of almost all its exterior grace, and original beauty of decoration. The heavy central tower, and various other parts of this ponderous and mutilated Edifice, had at length become so ruinous as to require speedy measures to arrest, (at least in some degree,) the rapid progress of dilapidation. Very recently several parts of the exterior have been restored by a new casing—and others are now undergoing a like process. At present therefore, the sacred Pile no longer wears its late uniform aspect of decay; but the eye is somewhat offended by an incongruous mixture of recent and antique. In the interior of the Cathedral the ravages of time are much less apparent—and there also recent changes have been made. Several ancient beauties and

decorations long concealed have been brought to light. Various appendages of the ancient Monastery have been newly laid open to view.—Others perhaps to the regret of the antiquary, have been removed, either for want of funds for their reparation, or in compliance with suggestions of modern convenience. Such has been the general effect of the alterations (which are yet in progress,) that the Author after an absence of several years has found it difficult to recognize some of those scenes and objects which early acquaintance had endeared to his remembrance.

With respect to the History of this Monastic Institution, the POEM proceeds upon the most ancient Traditions—regardless of the scepticism of some modern writers, who with an affectation of very superior sagacity, have gravely called in question the accounts of early historians, without substituting any which are either more certain or more probable.

NOTE II.—STANZA 5.

*With bright display
Though blaz'd each crystall'd arch in days of yore.*

As many of the ancient Churches of Cheshire were at a remote period richly decorated with painted glass; it cannot be supposed that the Cathedral of the Diocese was always destitute of such ornaments. When Chester was surrendered to the Parliamentary forces, A. D. 1645—6; it was expressly stipulated by the 10th Article of capitulation, “That no Church within the city should be defaced.” See *Ormerod’s History of Cheshire*, Vol. 1. p. 209.—“But A. D. 1683, says the same authority, “James, Duke of Monmouth came to Chester, greatly affecting popularity, and giving countenance to riotous assemblies, and tumultuous mobs, whose violence was such, as to pelt with stones the windows of several

gentlemen's houses in the city, and otherwise to damage the same. They likewise furiously forced the doors of the Cathedral Church, and destroyed most of the painted glass." Thus Mr. Ormerod, *Hist. ut supra.* p. 210, and *Cowper's MSS.*

NOTE III.—STANZA 5.

Or seek thy Choir—the graver's art to trace.

The CHOIR of Chester Cathedral is perhaps inferior in the lightness and beauty of its tabernacle-work to few or none in the kingdom. The stalls—twenty-four on each side, are also very neat, and finely decorated with carving. Amongst its profusion of ornaments the SHRINE of St. Werburgh is most conspicuous. See *Pennant's Tours in Wales*, Vol. 1, p. 240, &c.

NOTE IV.—STANZA 5.

Or secret Hall of conclave—

The CHAPTER HOUSE—which—says Willis, opens into the North Transept by a passage cut through: (*History of Chester Cathedral,*) but such has not been the entrance in our days. The Chapter house itself, and its remarkable vestibule, (which also Willis recognizes as the old grand entrance from the East Cloister,) has been sufficiently described by Mr. Pennant (*Tours above-mentioned*, p. 240,) and others who have treated of the antiquities of this Cathedral.

NOTE V.—STANZA 9.

*That hence,—conductire to the distant Fane,
Winds the lone passage,—intricate and drear.*

RALPH HIGDEN a Monk of Chester composed in the XIV. century the History intitled "POLYCHRONICON"

—which was translated from the original Latin, by JOHAN TREVVSA, at the request of Syr Thomas Lord of Barkkley.”—In this curious work the author has introduced a particular description of Chester, in which are these remarkable words: “ In this Cyte ben wayes under erthe with vowtes and stone werke wonderly wrought thre chambred werkes.”—Thus it appears that Trevysa has rendered the words of the Latin original, “ lapides opere mirabiliter testudinati, triclinia concamerata.” *See Lysons*, p. 427. The context probably leads to the supposition that Higden alludes to subterraneous structures of Roman origin—but popular tradition doubtless first drew from this source a story which it afterwards connected with the ancient abbey of S. Werburgh.—In the memory of persons now living, a rumour prevailed of a subterraneous communication between this Monastery and the Collegiate Church of St. John, or some other of the ancient religious Houses of the City: —and as various door-ways, either from remote times intirely blocked up, or partially filled with rubbish, were observed in the cloisters of the Cathedral, and solitary places adjoining them, it was imagined that some of them were the ancient entrances into those “ Sonterreins”—Mr. Pennant acknowledges that the report of such vaults has at different times powerfully stimulated the curiosity and researches of antiquaries, but hitherto without any satisfactory result. *Tour in Wales, Vol. I ut supra.*—Some of the “ arcana” connected with the cloisters of the Cathedral have (as before observed) recently been explored, cleared of their rubbish—and ascertained to be ancient offices of the Monastery, or long disused ways of communication between the several Conventual residences.—“ There are vaults partly yet closed, and partly used as cellars, under the site of the ancient abbey, which appear to be of very remote antiquity. *See Lysons*, p. 436. Mr. Ormerod has noticed others

found in more distant parts of the city—some of which he says, “ exhibit specimens of vaulting equal to the Cloisters of a Cathedral.” *Hist. of Chester*, p. 290.

NOTE VI.—STANZA 10.

While sinuous gulphs above—the foot repress.

The allusion in this passage is to the several spiral flights of stone steps communicating with the ambulatories above the arches, which surround the nave and transept of the Cathedral. Such descending flights (technically called newel-staircases) are found in various angles of the edifice, as well as in every corner of the great Tower. Some of them were long since in so ruinous a state, as not only to render the descent by them dangerous, but the appearance very alarming.

NOTE VII.—STANZA 15.

Since Wulphere's pious zeal the Fane design'd.

Popular opinion, on the authority of some of the old writers, considers WULPHERE or WULFERE King of Mercia as the original founder of this Monastery, for the reception of his daughter WERBURGHA and other Ladies who were desirous to take the veil. Wulphere is particularly recognised by Mr. Bentham in his remarks on Saxon Churches, as a zealous founder of Monasteries. Others with Camden make Leofric a Saxon Earl the founder of the building “in honorem Werburghæ virginis.” The substance of that information which has been hitherto collected on so obscure a subject will be found in the recent edition of King’s Vale Royal. With regard to St. Werburgh, we may notice the opinion at present considered as most authentic: that she was “professed” under her Aunt St. Etheldreda at Ely, had the direction of several monasteries, and dying at Trentham,

was buried at Hanbury in Staffordshire, in 690, from whence her bones were brought to Chester in 875, and deposited there for greater security on the alarm of a Danish invasion. At whatsoever time, or by whomsoever, this Monastery was first founded, it seems to be a point generally acknowledged, that the first occupants were a society of religious females. “Fuit ex antiquo Sanetimonialium Monasterium.” *William of Malmesbury, see Dugdale's Monasticon.*

NOTE VIII.—STANZA 17.

Milburg and Mildred lov'd—of Woden sprung.

WULPHERE—father of S. Werburgh, the second Christian King of Mercia, was the second son of PENDA, a pagan King of Mercia. Penda was grandson of CRIEDA—who was said to be tenth in descent from WODEN—and founder of the kingdom of Mercia about the year 584. St. MILBURGA and St. MILDREDA were daughters of MERWALDUS—fourth son of King Penda—consequently cousins of S. Werburgha. Their figures are represented upon the shrine of S. Werburgh—which now forms the basis of the Bishop's throne. See *Dr. Cowper's account of the shrine: and Ormerod's Hist. of Cheshire, p. 250.*

NOTE IX.—STANZA 18.

Pastors of another age.

CANONS SECULAR. All authorities agree that in the reign of Athelstan, Secular Canons were introduced into this Monastery. They were in possession at the period of the Domesday Survey. *Ormerod's Chesh. p. 212.* Mr. Grose observes that the Secular Canons were so called because they were conversant in the world, and administered to the Laity on all occasions—and

took upon themselves the cure of Souls. They differed very little from the ordinary Priests, unless that they were under the government of local statutes, and in some places were obliged to live together. *Antiq. of England*, vol. 1, *Preface*, p. 76, 2nd Edition.

NOTE X.—STANZA 19.

A Chief immortal in renown.

HUGH—Sister's Son, and consequently Nephew of the Conqueror—created first EARL of CHESTER after the conquest: A. D. 1070. His Arms “Azure, a Wolf's Head erased, Argent.” Hence his surname of LUPUS. *King's Vale Royal*.

NOTE XI.—STANZA 19.

What other hand that ponderous sword can wield?

This famous SWORD of DIGNITY is still remaining in the British Museum. It is in length about four feet; and so unwieldy as to be brandished with very great difficulty by a very strong man, with both his hands. The blade is two edged, and has this inscription immediately beneath the hilt: “HUGO COMES CESTRIÆ.” The hilt is decorated with pearls. *Gough's Sketch of Materials*, &c. p. 20.

NOTE XII.—STANZA 19.

See at his call the ascetick Train appear.

HUGH LUPUS re-founded the Monastery of S. Werburgh—removing the Canons Secular, and introducing BENEDICTINE MONKS in their stead:—or as Higden (*Polychronicon*) records the circumstance: He “chaunged seculer chanons into monkes.” *Lib. vii. cap. 7 ad fin.*

NOTE XIII.—STANZA 20.

Cestria's wide plains ! to hold by martial might.

“The CONQUEROR gave to HUGH surnamed Lupus the whole COUNTY and EARLDOM of CHESTER to hold of him ‘tam libere ad Gladium sicut ipse Rex tenebat Angliam ad Coronam,’ as the very words of the Charter do run,” saith Camden,—(*Leicester's Prolegomena*, p. 91). “By virtue of this grant” (he adds) “Cheshire enjoyed all sovereign Jurisdiction within its own precincts, and that in so high a degree, that the ancient Earls had Parliaments of their own Barons and Tenants; and were not obliged by the English Acts of Parliament,” &c. And “agreeably to these high powers” (says Mr. Gough) when the style of all legal proceedings of the Courts at Westminster ran “Contra Coronam & Dignitatem Regis”—in our County Palatine these Pleas were constantly expressed “Contra Dignitatem Gladii Cestriæ.” *Sketch of Materials, &c.* p. 20. But the possessions of Earl Hugh were not limited to Cheshire. He had lands in twenty Counties of England. See them enumerated in *Leicester's “Prolegomena,”* as abstracted from the record of “Domesday Book.”

NOTE XIV.—STANZA 21.

His strong hold once, that tow'r flank'd Citadel.

The erection of the CASTLE of Chester is by some ascribed to Hugh Lupus:—but by Ordericus Vitalis to William the Conqueror, A. D. 1069. It was the PALACE of the Earldom, as well as its chief strong-hold. *Ormerod's Cheshire.*

NOTE XV.—STANZA 22.

In happier times his haunt that fairy ground.

“There was an ESTATE on the BANK of the DEE held by Earl Edwin, and reserved by Hugh Lupus at the Conquest.” *Ormerod’s Cheshire, Article Eaton*, p. 450. It is distinctly noticed in “Domesday” among the possessions of the Earl: “Ipse Comes tenet Etone. Edwinus Comes tenuit.” (*cited ibid*, p. 452.) “Amongst the present decorations at EATON are imaginary representations in painted glass of WILLIAM the Conqueror—of ODO his uterine brother—of GILBERT LE GROSVENOR the Norman founder of the family—of his LADY—of SIR RICHARD LE GROSVENOR the celebrated defendant in the suit of Arms with Sir Richard le Scroop—and of JOANNA DE EATON in whose right the present family succeeded to the Estate of Eaton.” (*Ibid. p. 453.*)

NOTE XVI.—STANZA 22.

And Neustrian Sires record.

Gilbert le Grosvenor, descended from an Uncle of ROLLO first Duke of Normandy, and Nephew of Hugh Lupus, attended the Conqueror in his expedition to England; and has therefore been considered more particularly as the Founder of the present Family. For a minute account of its earlier intermarriages and history, consult *Collins’s English Baronetage*.

NOTE XVII.—STANZA 23.

To hail the pageantry of pride.

Sir Peter Leycester cites Ordericus Vitalis as saying of this Earl, “Amator sœculi, sœculariumque pomparum fuit. *Hist. of Chesh.* p. 10.

NOTE XVIII.—STANZA 24.

His lips pronounce the irrevocable vow.

It is generally believed that Earl Hugh assumed the habit of St. Benedict, and became a Monk of the Monastery of St. Werburgh a few days before his death : “ Post diuturnum languorem monachatum in Cœnobio quod idem Cestriae construxerat suscepit, atque post triduum sexto Calendas Augusti—(anno 1101.) mortuus est.” *Ordericus Vitalis, in Leycester's Prolegomena*, p. 15.

NOTE XIX.—STANZA 24.

Pleas'd, by the grant of lands, &c.

A Copy of the CHARTER of Foundation of the Monastery of St. Werburgh, and of his extensive grant of lands to the Institution, may be found in *Dugdale's “Monasticon,”* or the “*Prolegomena*” of *Sir P. Leycester, supradict.* These grants received vast additions afterwards from his successors in the Earldom. *vid. Ormerod's Cheshire.*

NOTE XX.—STANZA 23.

“ *These Cestria's Earls,*” &c.

The Norman Earls of Chester were, 1. HUGH LUPUS, created anno 1070. 2. RICHARD Son of Hugh by Ermentrude his wife, who became Earl anno 1101 : married Maude daughter of Stephen Earl of Blois, and perished with her by shipwreck in sailing to England, together with William and Richard sons of Henry I, A. D. 1119. 3. RANDLE I, as next heir to Richard :—he was nephew to Hugh Lupus. 4. RANDLE II, son of the first,—Earl of Chester twenty-five years : he died poisoned by W. Peverel, A. D. 1153. 5. HUGH II, surnamed Cyveliok,—son of Randle II, A. D. 1153.

Earl 28 years. 6. RANDLE III, surnamed Blundeville, son of Hugh Cyveliok: he succeeded, A. D. 1181—died A. D. 1232. 7. JOHN surnamed the Scot, son of David Earl of Huntington: he succeeded, A. D. 1232, in right of Maude his mother, eldest sister of Randle III. He was Earl five years—died without issue. At his decease Henry III. took the Earldom into his own hands, *anno* 1237. The subsequent Earls were of the blood Royal.

NOTE XXI.—STANZA 25.

Abbots, whose fronts the mitred honours grace, &c.

A. D. 1093, ANSELM abbot of Bee in Normandy was invited to England by Hugh Lupus as well to assist in the foundation of this monastery as for other reasons. Richard—Anselm's Chaplain, was appointed first Abbot of S. Werburgh's A. D. 1117.—Including him and his successors, the abbots of this monastery were TWENTY-FIVE in number. John Clarke was the last—and at the dissolution became Dean of the Cathedral. The names of the Abbots, the respective periods during which they presided, and some of their principal acts—are recorded in *Ormerod's Hist. of Cheshire*.

NOTE XXII.—STANZA 25.

With Cestria's princely Chief and Barons bold.

Spelman says the BARONS of the County Palatine of Chester were first created by Hugh Lupus. Their number has been variously stated: but the EIGHT following are the most indisputable:

1. NIGELLUS Baron of Haulton.
2. ROBERT Baron of Monthalt (de monte alto) Hawarden.

3. WILLIAM MALBEDENG Baron of Malbank or Nantwich.
4. RICHARD VERNON Baron of Shipbrook.
5. ROBERT FITZ-HUGH Baron of Malpas.
6. HAMON de MASSEY Baron of Dunham.
7. GILBERT VENABLES Baron of Kinderton.
8. N—— Baron of Stockport or Stopford.

King's Vale Royal, pp. 147, 148.

King believes, that besides the BARONS, two BISHOPS and six ABBOTS had seats in the Parliament of Hugh Lupus or of his successors. The Bishops he mentions are those of Bangor and Chester.—Bangor being under Earl Hugh's dominion because he had extended his conquests as far as Anglesea. With regard to Chester, Hollingshead says that in the time of William the Conqueror, "one Peter Bishop of Litchfield and Coventry translated his chaire to Chester, and there held it for a season whereby it came to passe that the bishops of Lichfield were for a while called bishops of Chester. But Robert his successor not likeing of this president removed his chaire from Chester to Coventrie." &c. *Chronicle Vol. I.* p. 142. The Abbots who sate in the Parliament of the Earldom are by King thus enumerated. 1. The Abbot of S. WERBURGH'S in Chester. 2. The Abbot of CUMBERMERE. 3. The Abbot of STANLAW or the STONEY HILL. 4. The Abbot of NORTON. 5. The Abbot of BIRKHEAD. 6. The Abbot of VALE ROYAL. *Hist. of Cheshire*, pp. 149, 150.

"On the side of the lower court of the Castle of Chester (before the late alterations) stood the noble Room called Hugh Lupus's Hall—in which the Courts of Justice for the County were since long held. Adjoining to the end of this great Hall recently stood the Court of Exchequer or Chancery of the County Palatine. This very building is said to have been the Parliament House

of the little Kings of the Palatinate." *Ormerod's Cheshire*. See also the engraving in that work.

NOTE XXIII.—STANZA 26.

Leads to the Refectory's distant site.

The CONVENTUAL BUILDINGS are said to have occupied nearly ONE FOURTH of the City, bounded by the City Walls on the North and East, and with slight exceptions by the North Gate and East Gate streets on the remaining sides.—*Ormerod's Chesh.* p. 217. The principal part of the Abbot's Lodgings was converted into the Bishop's Palace after the Reformation. The ABBOT'S HALL having been stript of its lead in 1649, has since gone to decay :—the other parts of the Bishop's palace were rebuilt from the ground soon after the year 1752. The FRATRY or MONK'S HALL (Refectory) was converted into a School Room. *Lyson's Cheshire*, p. 453.

NOTE XXIV.—STANZA 27.

And how those portals—hospitably wide—

All that is here advanced is fully justified by the Chapter of the Rule of S. Benedict "*De Hospitibus suscipiendis.*"—Omnes supervenientes hospites tanquam Christus suscipiantur, &c. . . . Ut ergo nunciatus fuerit hospes: occurratur ei a priore vel a fratribus cum omni officio charitatis: & primitus orent pariter: & sic sibi socientur in pace: Quod pacis osculum non prius offeratur nisi oratione praemissa propter illusiones dyabolicas. In ipsâ autem salutatione omnis exhibeatur humilitas. Quibus venientibus sive discedentibus hospitibus inclinato capite vel prostrato omni corpore in terrâ: Christus in eis adoretur qui et suscipitur. Suscepti autem hospites ducantur ad orationem & postea sedeant

cum eis Prior aut cui jusserrit ipse. Legatur coram hospite lex divina ut edificetur: & post haec omnis ei exhibeatur humanitas. Jejunium a Priore frangatur propter hospitem &c. . . . Pauperum et peregrinorum maxime susceptio omni curâ sollicite exhibeatur. . . . Coquina Abbatis & hospitum per se sit: ut ineertis horis supervenientes hospites qui nunquam desunt monasterio non inquietent fratres. &c. Item & cellam hospitum habeat assignatam frater: enjus animam timor dei possideat: ubi sint leeti strati sufficienter: &c. *Regula Beatissimi Patris Benedicti (Lat-Gallice) a Paris, G. de Marnef. 1500. 4to.*

NOTE XXV.—STANZA 28.

That through the Dormitory's length its gleam, &c.

The ancient Dormitory of this Monastery, extending over the East Cloister, in length (according to Willis) one hundred feet, is at the present period (1823) undergoing a compleat demolition. The Monks were to sleep in single beds, if possible all in one Chamber,—a light was to be kept constantly burning till break of day in the apartment. “Singuli per singula lecta dormiant. &c. Si potest fieri omnes in uno loco dormiant. . . Candela jugiter in cädem cellâ ardeat usque mane.” *Regula S. Benedicti, fol. xxx.* The same rule says, “Leetisternia pro modo conversationis secundum dispositionem abbatis sui accipiant.” Mr. Grose says “their beds were a mat, some straw, and a pillow—their covering a blanket, and a piece of serge. *Pref. to Antiq. Vol. I. p. 70.* This agrees with the Rule—“Stramenta lectorum matta, sagum, lana et capitale” (*Gallice*), “ung matteras, une grosse sarge velue a meetre sur le matteras, et une couverture de layne pour soy courrir, et ung chevet pour la teste.” *Regula ut supra, fol. 49. 50.*

NOTE XXVI.—STANZA 29.

*Since girt his loins
In slumber,—nor abandon'd e'er his vest :*

They were to sleep in their habiliments—“Vestiti dormant & cincti cingulis aut funibus.” *Regula ut supra, fol. xxx.* The Rule ordains vestments adapted to temperature and climate:—“Cuculla,” a cloak covering the head and all the body, full and not scanty, of coarse shaggy cloth in winter, plain cloth or half worn out in summer: “Tunica,” a vest without sleeves: “Scapulare propter opera,”—this was a smaller kind of cloak used in the act of labour: “Propter opera tantum constituit S. Benedictus alteram cucullam quæ dicitur Scapulare, eo quod hujusmodi vestis apta sit caput tantum et scapulas tegere.” (*Du Fresne et Du Cange Glossarium.*) “Pedules et Caligæ” (*indumenta pedum*). Each Monk to have change of clothing for sleeping and cleanliness. “Cucullæ” and “Tunicæ,” of a somewhat better quality were furnished from the VESTIARY to such as were sent abroad, and were replaced there on return.—Another article of dress was worn occasionally. “Femoralia hi qui in viâ diriguntur de Vestiariorum accipient, qui revertentes ibi lota restituant.” *Gallice,* “Ceulx qui sont envoyez dehors prennent du Vestiaire des femoralles quon appelle “PETITS DRAPS.” Et quant ilz sont revenuz les remectent ou ilz les ont prins bien neetz et bien lavez.” A Monk’s whole wardrobe and “apparatus” are thus summed up “Cuculla, tunica, pedules, calige, brachile, cultellus, graphum, acus, mapula, tabule,”—*Gallice*, “Coucoule que nous appellons froc robbe, chaussons, souliers, chaulses, manches, couteau, leguille dont on escript es tablets. Item une eguille a couldre mouchouers, tablettes pour escripre, affin que tout excusation de necessite soit ostee.” He was allowed no property or conveniences of an exclusive

or appropriate description. *Regula ut supra, fol. 50 & 35.*

NOTE XXVII.—STANZA 30.

Kens not these nightly orisons?

MATINS, PRIME, THIRD, SIXTH, NONES, VESPERS and COMPLINE, are the constant divisions of those Manuals of Devotion intitled “HORÆ” or “LES HEURES.” In reference to this distribution of the Hours of Public Worship thus St. Benedict in his Rule.—“Ut ait Propheta, Septies in die laudem dixi tibi. Qui septenarius sacratus numerus a nobis sic implebitur si matutine, prime, tertie, sexte, none, vespere, completoriique tempore nostre servitutis officia persolvamus. Quia de his horis dicit propheta septies in die laudem dixi tibi. Nam de nocturnis vigiliis idem ipse propheta ait, “Media nocte surgebam ad confitendum tibi” Ergo his temporibus referamus laudes creatori nostro super iudicia justitiae suæ: id est matutinis, prima, tertia, sexta, nona, vespera, completorio. & nocte surgamus ad confitendum ei.” *Reg. ut supra. fol. xxvii.* The “Matutinæ” or “Laudes” were generally celebrated “in fine Noctis”—“Ordo conveniens est, (says Durandus) “ut a tenebris procedamus in lucem, et non e converso, ideo a noctis officio inchoamus”—And “Sane per nocturnas excubias diaboli vitamus insidias & ideo nocte surgentes currimus campanis auditis ad ecclesiam veluti exercitus ad militiam andito clangore tubarum.” *Rationale Div. Officiorum, de Nocturnis.* Dr. Johnson cites from Dryden the expression “Midnight matins.” The “Prime” or first hour according to the Jewish computation was that which followed the rising sun; the “Sixth” was always at noon. An abbreviator of Durandus says, “Rubescente diei aurora cantamus laudes matutinas quæ ‘Matutinæ’ nuncupan-

tur :" and of the other six canonical hours " Sub Primâ horâ duas complectimur, ipsam videlicet primam & secundam : sub Tertiâ tres, ipsam tertiam et quartam et quintam : sub Sextâ itidem tres, ipsam sextam, septimam et octavam : sub Nonâ duas, ipsam nonam et decimam : Vesperæ repræsentant undecimam : Completorium duodecimam." On rising from supper the Monks were to assemble and sit together, and one was to read to them a portion of the " Collationes" or " Vitæ Pattum," or some other edifying work.—The Pentateuch or Historical books of Scripture were interdicted at this part of the day, but permitted at others. After the reading of four or five leaves they were in full congregation to perform the service of the Compline,—after which the strictest taciturnity was enjoyed. " Omnes in unum congregati compleant: & exeuntes a completorio nulla sit licentia denuo cuiquam loqui aliquid." *Regula ut supr. fol. 40.*

The learned Mr. Fosbrook has stated, " that the whole night and day was divided (for the ancient Romish Ritual) into EIGHT services (which he thus enumerates) Mattins, Lauds, Prime, Tierce, Sext, Nones, Vespers, and Completorium or Complin." But his distinction of Matins and Lauds is a manifest error.—They were confessedly the same. This, even his own illustrations prove. " The order of nightly hours (says John de Turrecremata) begins from Lauds which are called Mattins, because they are celebrated at day-break." *British Monachism, chapt. iv. p. 53, note f. Lond. 1817, 4to.*

Matins, Prime, and Compline, were considered as nocturnal hours : Tierce, Sext, Nones, and Vespers, as diurnal. " Officium nocturnum stat in tribus : scilicet, Matutinis quæ fient mediâ nocte ; Primâ, quæ fiet diluculo, & Completorio quod dici debet crepusculo. Officium diurnum consistit in Tertiâ, Sextâ, Nonâ, &

Vesperis." *Lyndwood Provinciale*, p. 227, & not. a. b. *Oxon.* 1679. fol.

NOTE XXVIII.—STANZA 31.

And thou that would'st our holy warfare wage.

Imitated from the words of the Rule. "Auseulta o fili præcepta magistri: & inclina aurem cordis tui & admonitionem pii patris libenter excipe, &c. . . . Ad te ergo nunc meus sermo dirigitur quisquis abrenuncians propriis voluntatibus: domino christo vero regi militaturus obedientiæ fortissima atque præclara arma assumis." *Reg. ad init.*

NOTE XXIX.—STANZA 31.

Shall prove as Jacob's ladder.

Imitated also from the Rule, "Si summæ humilitatis volumus culmen attingere, &c. . . . ascendentibus SCALA illa erienda est quæ in somno Jacob apparuit: per quam ei descendentes & ascendentes angeli monstrabantur." *Reg. fol. xvi.*

NOTE XXX.—STANZA 32.

Fear God: be this Humility's first law.

These are the XII "Gradus" staves or steps of the Ladder of Humility, summarily versified from the Rule.

1. Gradus.—*Si timorem dei sibi ante oculos semper ponens, &c.*

2.—*Si propriam quis non amans voluntatem, &c.*

3.—*Si quis pro dei amore omni obedientiâ se subdat majori, &c.*

4.—Si in ipsâ obedientiâ duris & contrariis rebus vel etiam quibuslibet irrogatis injuriis, &c.

5.—Si omnes cogitationes malas cordi suo advenientes vel mala a se absconse commissa per humilem confessionem abbati non celaverit suo, &c.

6.—Si omni vilitate vel extremitate contentus sit monachus, &c.

7.—Si omnibus se inferiorem & viliorum pronunciet & credat, &c.

8.—Si nichil agat monachus nisi quod communis monasterii regula vel majorum cohortantur exempla, &c.

9.—Si linguam ad loquendum prohibeat monachus & taciturnitatem habens usque ad interrogationem non loquatur, &c.

10.—Si non sit facilis & promptus in risu, &c.

11.—Si cum loquitur monachus leniter & sine risu : humiliter & cum gravitate pauca verba & rationabilia loquatur, &c.

12.—Si non solum corde monachus sed etiam corpore humilitatem videntibus se semper indicet : id est in opere : in oratorio : in monasterio : in horto : in via : in agro : vel ubicunque sedens ambulans vel stans inclinato sit semper capite defixis in terram aspectibus, &c. *Regula, ut supra. foll. xviii. seqq.*

NOTE XXXI.—STANZA 33.

Honour thy Rule, &c.

Concerning the “RULE” of St. Benedict, Mr. Linguet observes, that it was more rational than any of those which preceded it in any quarter ;—ordained nothing beyond the powers of man ;—required no extraordinary macerations or supernatural efforts ;—included principles of conduct best adapted to preserve the peace of a

numerous society. It tended more especially to turn the religious devotee from that inactive contemplation, ("contemplation oisive") which had produced many evils in the Eastern monasteries.—Manual labour (he adds) ordained by this prudent legislator, was at once a source of tranquillity to the first Monks of the order, and of opulence to their successors. *Nor. Dictionnaire Historique, Art. Benoit.*)

By this Rule, precise periods of the day were appointed for labour abroad, for reading, for refection, for rest or meditation. If any was observed to waste or misapply the hours of study, other employment was provided for him. At the hours of public worship they were to hasten from their external occupations to the Church, but without levity. If any were engaged in the cultivation of lands or gardens too far from the convent, they were required to perform at the canonical hours their devotions on the spot. In the beginning of Lent, Books or "Codices" were to be distributed amongst them from the Conventual library; which they were expected to peruse before they were returned.—They were mutually to serve each other ("sibi invicem serviant.") Each in turn performed his weekly service in the kitchen ("in coquina.") At the expiration of his week he was to wash the napkins, &c. used by the whole order, and leave every thing clean for the use of his successor. They were both to assist in washing the feet of the whole fraternity. Servitors for the time being were allowed an extra draught of wine and piece of bread, before the general repast; that they might attend upon the others without murmuring. Those who performed the offices of the kitchen, or waited on the rest, afterwards took their repast together. They were especially enjoined to take care of the sick.

A weekly Reader ("lector hebdomadarius") was appointed in succession to read to the Monks as they

sate at meat in the Refectory, under indulgences similar to the former. The Monks were to assist each other at table ;—profound silence was to be observed, and no voice to be heard there but that of the reader. They were to signify their wants by signs. The prescribed dishes were “duo Pulmentaria” perhaps two kinds of puddings or pottage, varied to suit different tastes—common garden herbs, pulse, and fruits,—a pound of bread for the dinner and supper, and a certain measure of wine—(“hemina” *Gallice* “une chopine”) daily to each.—The Abbot could grant an extra allowance in cases of extreme labour. Animal food especially the flesh of quadrupeds was interdicted, unless to the sick or delicate. Such as were sent forth on messages, and were to return the same day, were forbidden to eat abroad without the Abbot’s licence on pain of excommunication. *Regulo passim.*

NOTE XXXII.—STANZA 36.

But will the wretch unmov’d, with hunger pine.

In atrocious cases—or when any brother became contumacious, insolent, disposed to murmur, or in other respects a gross offender against his Rule; the punishment prescribed—was.—1. Private admonition by his seniors: 2. Public reproof before the whole body:—lastly, if still incorrigible, Excommunication and corporal chastisement. The excommunicated was suspended at once “a mensâ & ab oratorio.” The scanty commons allowed him were to be eaten apart. No brother was permitted to hold any communication with him, or even to give him in passing the usual salutation. “Nec a quoquam benedicatur transeunte.” He who was under the sentence of excommunication “ab oratorio & a mensâ,” and desired to have it removed,

was required, at the hour of prayer to prostrate himself in silence before the door of the choir. “Ante fores oratorii prostratus jaceat nichil dicens, nisi tamen posito in terram capite, prostratus, pronus, omnium de oratorio exeuntium pedibus, & hoc tam diu faciat usque dum Abbas judicaverit satisfactum esse,” &c.

Lighter offences were punished by a temporary banishment from the public table of the Refectory; the delinquent receiving his allowance of commons in solitude some hours after the rest; and being interdicted from performing any part of the public devotional services, till due submission had been made, and the Abbot had pronounced his pardon, and confirmed it by a benediction. *Reg. S. Benedicti ut supra, foll. 31, 42.*

NOTE XXXIII.—STANZA 38.

—Processions, Pilgrimages, &c.

Of these superstitions calculated to attract the vulgar eye, and to enrich monastic establishments,—it is unnecessary to say more on this occasion, than that they were universally practised under the reign of Popery. With particular reference to the Abbot and Convent of St. Werburgh,—consult *Lysons* on the subject of Helbury Island in Worrall. p. 619. Concerning “Mummeries” and Festivals attended with ludicrous exhibitions, and generally celebrated at various returning seasons of the year, the inquisitive reader may find ample details in Mr. Fosbrook’s entertaining chapter, intitled “Benedictine Monachism” in the work before-cited, p. 70, *seqq.* The well known CHESTER PLAYES are said to have been composed by one Sir Henry Francis, a Monk of St. Werburgh; who “obtayned and gat of Clement the bishop of Rome a thousand dayes of pardon, &c. graunted to every person resortinge

in peaceable manner with good devotion, to heare and see the sayd playes," &c. The representation generally commenced at the Abbey Gate, probably on a moveable stage or carriage which could occasionally be drawn to other parts of the City. On the subject of these "playes" see more largely *Lysons*, p. 592, *seqq.*, and *Ormerod's Cheshire*.

NOTE XXXIV.—STANZA 38.

As though by eddying storms of Limbo tost, &c.

Eremites and friers

White, blaek, and gray, with all their trumpery.
Here Pilgrims roam, that stray'd so far to seek
In Golgotha him'dead, who lives in heav'n ;
And they who to be sure of Paradise
Dying put on the weeds of Dominic,
Or in Franciscan think to pass disguis'd.

And now Saint Peter at Heav'ns wicket seems
To wait them with his keys, and now at foot
Of Heav'ns ascent they lift their feet, when lo
A violent cross wind from either coast
Blows them transverse ten thousand leagues awry
Into the devious air ; then might ye see
Cowls, hoods, and habits with their wearers tost
And fluttered into rags, then reliques, beads,
Indulgences, dispenses, pardons, bulls,
The sport of winds : all these upwhirl'd aloft
Fly o'er the backside of the world far off
Into a Limbo large and broad, since call'd
The Paradise of Fools.

Milton's Par. Lost. B. iii. 474, seqq.

NOTE XXXV.—STANZA 39.

When lo ! a form majestic sprang to view

HENRY VIII—who expelled the Monks of this and other Abbeys throughout the kingdom. Concerning the excesses and irregularities charged upon most of these Monastic Institutions, the reader may consult *Burnet's Hist. of the Reformation, and the official documents annexed*; *Grose's Preface to his Antiquities of England and Wales*, and many other authorities. In the beginning of an ancient Charter of King Henry's foundation of the Cathedral of Chester; the Monks of that place are said in general terms to have been expelled, “tum propter graves & multiplices illorum enormitates, tum ob alias justas rationabilesque causas.”

THE END.







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